668 /138 cont./ the present-day rulers, only to become the prince himself in place of those who have been driven out.

181 The ideal of Makassarese-Buginese culture which is un-
182 consciously present in people's thinking could be describe d
668 as a large kingdom comprising the whole of South Celebes where peace prevails under a powerful and good prince. This formulation is based upon the striving, inherent in every bilateral related group, for expansion and steadily continuing inclusion of all surrounding groups until as large a grouping as possible has been attained, whose limits for the present are those of South Celebes.

182 We mentioned earlier a strong horizontal mobility
565 which can be explained by a conflict in personality structure
154 and at the same time by a great insecurity about the individual's standing which has its source in the absence of a clearly delineated vertical articulation. Unrest and insecurity are therefore always present, even in times of peace and order.

154 The established ideal is unattainable, but the individuals
181 content themselves with this so long as they have the
182 opportunity to continue striving for this ideal in the "ordinary"
668 ways present in the culture. But as soon as this possibility no longer exists in their opinion, and when the individual, perhaps unconsciously, believes that he is unequal to the circumstances, then the otherwise usual tension between ideal and reality becomes too great. The individual then seeks to attain his ideal in an extraordinary manner, which almost every culture provides.

The expectation of salvation is a hypertension phenomenon. It is an attempt to actualize in a short period of time the distant ideal which for a number of individuals had become too unattainable, whatever the reasons for this may have been.

Regarding sex, Thierens said that the extreme repression of it and the lack of open relations of a social sort between boys and girls here causes a high rate of homosexuality among boys. He said that nearly all boys are so. This may also link with the wandu custom, or at least the prostitute part of it. The boys are used to homosexual practice in youth, and like it. Also, perhaps the women, so bound by adat, are cold. Thus the homosexuals may be an attraction. The whole dead business has paralyzed these people even down to the simple sex matter. I remember the homosexual practices in Bontorio. But that was in the court, where there were girls. Maybe even there it was hard to get girls, and there may have been little in the way of social relationships. I remember that Bontorio had to get his slave girls on the sly. That is what Andi said, things must be kept in the dark.

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In regard to the Toala and the To Patuntung, I went to Soppeng on Sunday. We took one route down and another one back. It is in a rather mountainous section but Soppeng itself is a large and attractive town. On the way we could see the remoteness of many of the people here, even those on the road. In Soppeng I met Denzo, the Christian leader. He is young and good looking, much like Lethe in type and manners. His family comes from Saleier, but also from Bone. He was born in Saleier. He was baptized in 1937 although coming from a Mohammedan family. His mother is also a Christian and so is at least one sibling. He said that this resulted in some trouble with his father. By 1939, he had 800 Christians. During the Japanese time this number shot up to 2,000 and now he has about 3,000. This is the only place in the Buginese country where there are Christians. He has a church which is a part of the Protestant Church of Indonesia. But it is not a mission proper. He said that he converted from all classes, including at least one high fellow. He said that there are more women than men which did surprise me. I asked him how to approach women. He said that one must first ask the man. If the man is converted, then one can work on the woman, and usually the whole family becomes Christian. But one may not talk to the woman without the man's consent. Denzo said there was some trouble with the radja and with the nobles and with the fanatic Mohammedans. But after a while there was not so much trouble because they found out the Christians did not break up the adat and so they could not be too bad. Again we see the point that adat comes first, the Mohammedan practices being secondary.

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Then I asked about the To Patuntung. He said there are not so many of them. They a-e ten kilometers walk south of

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